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THE CATHOLIC PENTECOSTAL MOVEMENT

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Dr. De Celles, of Marywood College
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the beliefs and practices of a growing
movement in the American Catholic Church.

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THE Acts of the Apostles records the first experiential outpouring of the Holy Spirit upon the newly formed Christian community. About one hundred and twenty brethren (Acts 1:15), including Mary, the mother of Christ, and the twelve apostles, among whom Matthias was now numbered, were gathered together in a large house. Suddenly the sound of mighty winds penetrated the entire dwelling. Tongues of fire appeared. They split and descended upon the head of each person present. "All were filled with the Holy Spirit and began to speak foreign languages as the Spirit gave them the gift of speech" (Acts 2:1-4). The day was Pentecost.

From that moment on the disciples were charged with the power of God in accordance with the promise of Jesus: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me. . ." (Acts 1:8). Their personalities were deeply transformed. They could now manifest courage in the face of Jewish threats, peace in the midst of turmoil, joy

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when confronting pain, calm in oppression. They healed, performed miracles, prophesied, taught, spoke in tongues. As Jews and Gentiles were added to their ranks, they too experienced many of these gifts of the Spirit of Christ.

CHARISMATIC GIFTS

There is good reason to believe that all the charismatic gifts, including prophecy and tongues, persisted beyond apostolic times. Some of them, however, were not publicized, such as tongues. Glossolalia would have made Christianity appear irrational at a time when much of the persecution endured by Christians was due to unsavory charges of irrational conduct being levied against the members of the new faith. One common charge was that Christians sacrificed new-born babies and drank their blood.¹ Eventually, though, many of the charismatic gifts which characterized the early community disappeared, for all practical purposes, from the mainstream of Christianity. So much so that prophecy and tongues were almost unheard of in Catholicism a decade ago.²

Today a minority group within American Catholicism, calling themselves Pentecostals, claim that there is a new outpouring of the Holy Spirit with all his charismatic gifts upon the Roman Catholic Church. Many Catholics are skeptical concerning such unusual claims. They are in good company. St. Augustine manifested a similar skepticism, especially as regards glossolalia. He felt that the extraordinary manifestations of the Spirit were indeed necessary in the early Christian community in order to make manifest the authenticity of the gospel message, and thereby launch Christianity. But that purpose had long disappeared, so tongues and like phenomena were no longer needed.³

Kevin and Dorothy Ranaghan, leaders of the Catholic charismatic renewal, suggest reasons why the present age is suitable for a power-filled outpouring of the Spirit of God. "There is an openness of the whole Church to everything Jesus would have it be. In such an atmosphere Jesus is able to break through the walls of human weakness with the result that the charismatic life of the Church grows once again."⁴

A second reason proposed by the Ranaghans is the need to draw attention to a Church which has lost its relevance for the contemporary world. The charismatic gifts might well awaken the consciousness of the world to the existence of Catholicism, thereby enabling it to communicate effectively its message of salvation. We might add to these reasons the fact of Pope John's famous prayer pronounced in the name of the Church: "Renew thy wonders in this our day, as by a new Pentecost. . . ."⁵

THE PENTECOSTAL SECTS

All well and good except for one thing: the outpouring now being claimed by Catholic Pentecostals was already claimed seventy years ago by the fathers of the modern Pentecostal sects. How can this be if Roman Catholicism alone is supposed to enjoy the fullness of the Church? How could separated Christians receive from the Holy Spirit blessings not yet enjoyed within the Catholic Church? Could it be that the authentic Church of Christ was spiritually bankrupt, as the Pentecostal sects claimed? Not very likely. Might it be that the claims to the power of God's Spirit outside of Catholicism are fallacious? There are no grounds for such reasoning.

Father Edward O'Connor suggests that possibly the reason why the Pentecostal experience would have been enjoyed first by non-Catholic Christians is precisely because they had greater need of it. "Those who lack the support of the institutional Church and the grace of the sacraments have a special need of manifest signs from God."⁶ He also points out that God may have chosen to manifest to Catholics his absolute sovereignty and freedom as regards the offering of salvation, that he is in nowise hemmed in or restricted by any institution, not even by the Catholic Church.

Whatever the explanation, the fact is that contemporary Pentecostalism as a movement begins outside the confines of the Church of Rome. It dates back to the turn of the century and arises "out of the social disorganization and spiritual rootlessness that accompanied the great waves of immigration to America."⁷

Charles F. Parham is considered to be the father of what might be labeled classical Pentecostalism. Discouraged with his

own arid spiritual life, as he saw it, the Reverend Parham, a Methodist minister, initiated a bible school in Topeka, Kansas. He and forty students began an intensive study of the Scriptures which resulted in the conviction that the one reliable sign of having received the baptism of the Spirit was the gift of tongues. Soon thereafter all the members of the study group gained the experience of tongues, each in turn. Five years later Parham opened a bible school in Houston, Texas. One of his students, William Seymour, a black preacher, carried the "full" gospel message to Los Angeles, California. He conducted a three-year revival which attracted people from all over the nation. These people seeded Pentecostalism throughout the United States, as well as in parts of Europe and South America.

At present the Pentecostal sects count ten million adherents. Two million of these are located in the United States. The largest Pentecostal Church in this country, the Assembly of God, claims more than a million members.⁸

There is very little doctrinal unity among the Pentecostal sects. The only clear-cut unifying factor among them is the enormous stress laid on the action of the Holy Spirit in the lives of Christians, and upon tongues seen as the sure sign of having received the baptism of the Spirit.⁹ Pentecostals generally have a deep appreciation for, and a profound knowledge of, Scripture, but their interpretation is fundamentalist.

NEO-PENTECOSTALISM

During the mid-fifties, a mutation in the Spirit-filled churches, known as neo-Pentecostalism, emerged. Significant figures include Demos Shakarian, a millionaire who founded in 1953 the *Full Gospel Business Men's Fellowship International*, an ecumenical organization for men, to which numerous Catholics have recently been attached. Another important person is Dennis Bennet, the rector of St. Mark's Episcopal Church in Van Nuys, California, who was deposed after he initiated many of his parishioners into the Pentecostal experience.

Neo-Pentecostalism has one significant difference from the classical Pentecostalism we have just described. It is a movement but not a sect. Its membership consists of Baptists, Lu-

therans, Presbyterians, Anglicans, and others who remain in the practice of their respective faiths. The only element binding neo-Pentecostals together is the firm conviction that the fullness of the life of the Spirit with accompanying charismatic gifts is a state to which all Christians are called.

CATHOLIC PENTECOSTALISM

Catholic Pentecostalism did not appear until 1966 when several students and faculty members at Duquesne University jointly investigated the phenomenon of tongues and the meaning of the baptism of the Spirit. They began meeting with neo-Pentecostals for common prayer. In February of 1967 four members of the study group claimed to have received the gift of tongues. From Duquesne University the Pentecostal experience spread to Notre Dame, which since has become the center of the movement within Catholicism. From Notre Dame it reached out to Newman Centers at the University of Michigan and Michigan State. Soon the movement made its way to numerous other colleges: Holy Cross, Fordham, Catholic University, Iowa State, and others. Presently over thirty thousand Catholics have received the baptism of the Spirit.

Although Catholic Pentecostal meetings generally take place on college campuses, it would be false to assume that the majority of participants are college students. From my experience of meetings at Fordham and Catholic University and at Marywood College, I can confidently say such is not the case. Faculty members, graduate students, priests, sisters, religious brothers, and townspeople form the bulk of the assembly.¹⁰

THE PRAYER MEETING

The best way to be introduced to Catholic Pentecostalism is to be ushered into a prayer meeting. The prayer meeting might well be described as personal communication with God in a community setting. The background of the meeting is private meditation. Two or more Christians are gathered in the name of Christ, confident that he is in their midst through his Spirit. Each member of the assembly prays in his own way to the Father in silence. Constantly emerging from the background of meditation are vocal gestures for public edification. Someone

will utter a prayer of praise or thanksgiving. His neighbor will read a Scripture passage. He may then formulate a prayer based on the chosen text. Someone may lead in the singing of a religious song, or simply sing a song himself. A formula prayer may be recited. There may be a doctrinal teaching given. Someone may relate an incident in his life that has helped him to experience the presence of God.¹¹ If a member feels a strong urge to sing out in a language that he is unfamiliar with, he is welcome to do so. He may interpret his own words, or join the other members of the community in praying for an interpretation. Someone may prophesy. Guitar music is welcomed; so are drums. The only rule is that there are no rules. A person simply allows himself to be guided by the action of the Holy Spirit within him and within the group.

Often a doctrinal theme develops in the prayer meeting. Everybody present must be sensitive to the developing theme. A good prayer meeting is permeated by the feeling of love and affection, and generally undergirded by a sense of bubbling joy. There is a definite sensation of restfulness in the Lord.¹² For the most part, the meetings are not emotionally charged.¹³ Many prayer groups reserve the last portion of the meeting for the prayer of petition, but no one is prohibited from the utterance of such prayers during the other portions of the meeting. Pentecostal prayer in general has a marked Trinitarian character.

THE BAPTISM OF THE SPIRIT

One thing that is kept separate from the prayer meeting but which plays a significant role in the Catholic Pentecostal movement is the baptism of the Spirit. The term baptism is used here in the sense of "initiation." It is probably not well chosen.¹⁴ The baptism of the Spirit generally refers to a publicly made symbolic gesture in which a baptized Christian, in union with several members of the Pentecostal community, petitions the Holy Spirit to transform his life, to strip him of all resistance to the will of God, and to make him a more perfect image of Christ. Because the individual prays for an outpouring of the Spirit upon himself in a community setting, his request is granted. He comes to experience a deeper relationship to the Holy Spirit,

new guidance from him, new joy, peace, love, and some charismatic gifts.¹⁵ Often he receives the gift of tongues. The transformation of life described rarely takes place instantaneously, but it usually does occur. The symbolic gesture which is the baptism can be a highly charged emotional experience but it need not be.¹⁶ It is performed but once.

The baptism of the Spirit can also be received in a more dramatic fashion. For example, if someone, after deciding to dedicate himself totally to Christ, is tossed out of bed in the middle of the night and finds a strange tongue on his lips, he is considered to have received the baptism, even though no community has prayed over him. The reception of any unusual charism is evidence of the baptism.

IMPOSITION OF HANDS

Whenever the baptism of the Spirit is received in the more common manner, that is, in the midst of the community, it is always through the instrumentality of a given physical action. This action is known as the imposition of hands. Although the reception of the baptism occurs only once, an individual may request the laying of hands by the Pentecostal community several times. Many causes prompt the use of this gesture. Some people request the imposition as a preparatory step to the baptism. Others use the symbolic action as a means of rededicating themselves to God. A sickly person may ask the community to lay their hands upon him that he might be made whole. At times members will stand in proxy for a sick person desiring a cure. In a word, the laying on of hands is a commonly used gesture.

Oftentimes the imposition of hands by the community occurs in the absence of an ordained priest. What kind of status does such a gesture enjoy within the Church? The imposition can rightly be compared to sacramentals. Sacramentals do not produce grace of their own strength, *ex opere operato*, but they do provide for the augmentation of grace if utilized through love and in faith.

Two types of sacramentals can be distinguished: things, such as rosaries and medals; actions, like blessings and the sign of the cross. The laying on of hands would be comparable to a sacra-

mental in the second category. It is not technically a sacramental because it does not have official approval from the Church. But if we examine the present-day sacramentals historically, we notice that they were used commonly by the people before gaining official recognition. The recognition did not change their essential character. The fact is that there is an excellent motive prompting the Church to recognize the imposition of hands by the faithful as a sacramental. The religious gesture was commonly used in Old and New Testament times and in the early Church.¹⁷

LIFE IN THE SPIRIT

Prayer meetings and impositions of hands are observable phenomena associated with Catholic Pentecostalism, but they are not the essence of it. The central issue of Pentecostalism is "fullness of life in the Holy Spirit, openness to the power of the Spirit, and the exercise of all the gifts of the Spirit."¹⁸ Pentecostals experience the presence of the Holy Spirit on two levels: the charismatic and the contemplative. The latter form of experience is recognized as the more significant. In the understanding of Catholic Pentecostals, charisms

are not nearly so important as the other level of the Spirit's activity, which consists in bringing people to a personal encounter with God, a deep and moving experience of his presence and love that fills them with a new peace and joy and arouses in them a lively and affective love for God and neighbor and a hunger for giving praise to God.¹⁹

VARIETY OF GIFTS

Nevertheless, the charismatic gifts of the Holy Spirit are sought eagerly and are recognized as meaningful. What are these charismatic gifts? A listing of them is found in St. Paul's First Epistle to the Corinthians (12:4-11). They include the utterance of wisdom, the utterance of knowledge, faith, healing, miracles, prophecy, the ability to distinguish between spirits, various kinds of tongues, the interpretation of tongues. It is possible to divide these charismatic gifts into three groups.

The utterance of wisdom and the utterance of knowledge are instructive charismata. The gifts of faith, healing, and the work-

ing of miracles are sign gifts. They manifest in a striking way the power of God in the world. Faith here does not mean commitment to Christ. Such faith is something possessed by all true Christians, not just by some. The charismatic gift of faith is a prayer made with the overwhelming confidence that whatsoever has been requested of God will be received. It is the kind of faith of which Christ spoke in Mark's gospel. "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says will come to pass, it will be done for him" (Mark 11:23).

In addition to teaching gifts and sign gifts, there are also revelatory gifts. Prophecy, the ability to distinguish between spirits (commonly called the discernment of spirits), tongues, and the interpretation of tongues are included among these.²⁰ Through these charismata God makes known many things to his people, things about himself, about their relationship to him, about their present situation.

THE GIFT OF TONGUES

Among the revelatory gifts, the one that is the most dramatically associated with Catholic Pentecostalism is the gift of tongues. Glossolalia can be described as the utterance of strange sounds according to a rhythm that resembles a language. The revelatory gift of glossolalia occurs in a setting of community prayer and is followed by an interpretation. St. Paul explains that tongues must be followed by an interpretation if they are to be genuinely beneficial to the community (1 Cor. 14:13).

The uninformed often imagine that when Catholic Pentecostals gather for prayer meetings there is much speaking in tongues. This is not so. The utterance of strange sounds with volume enough to be heard by the entire prayer gathering is relatively rare. Seldom are there more than two or three occurrences at one meeting. Such seems desirable if weight is given to the recommendations of St. Paul. "If anyone speaks in a tongue, let it be by twos or at most by threes, and let them speak in turn, and let one interpret. But if there is no interpreter let him keep silence in the Church, and speak to himself and to God" (1 Cor. 14:26-28).

The first time I witnessed tongues in public was at a prayer meeting on the campus of Catholic University of America. A young sister sang out in a loud, clear, and beautiful voice a series of incomprehensible sounds. When she had finished, everyone stood in amazement. The leader of the meeting requested an interpretation. After a long period of silence a young woman came forth with an interpretation. "Your angel of deliverance is at hand."²¹ Seconds later the woman's husband, who stood beside her, admitted with an astonished look on his face that he had had the same interpretation.

The charism of tongues is not always to be classified among the revelatory gifts. Tongues can be a gift of prayer for the individual. When Catholic Pentecostals speak of the gift of tongues, they generally mean it in this second sense. A person finds himself praising God in a room or in a car when suddenly he runs out of suitable words with which to glorify his Lord. Then a flood of words tumble from his mouth, words which transcend his intellect. He is allowing the Holy Spirit to speak through him. This is the theory. In practice many Pentecostals encourage new members to "try" speaking in tongues.

Among Catholic Pentecostals glossolalia is very common²² and usually follows the baptism of the Spirit for those who persist in attending prayer meetings. But the gift is not considered an essential element of the Pentecostal experience. It is to be noted that there are Catholic Pentecostals who have been involved in the charismatic renewal movement for years and have never experienced tongues. I number myself among these.

AUTHENTIC LANGUAGES?

A question that is often posed concerning glossolalics is: Do they speak in authentic languages? Stephen Clark relates a story he received from a choir singer who gave a performance in a Protestant Church while accompanied by several persons enjoying the Pentecostal experience.

During the concert, at a moment of silence, one of the choir members spoke in tongues and then another one gave the interpretation. . . Afterwards, the pastor of the church turned to the choir directress

and asked her if she knew the men. When she replied that she did, he asked her if they knew Hebrew. When she replied that they did not, he told her that he knew Hebrew and that the first man had given a message in high Hebrew and that the second man had given an almost literal translation of the message.²³

There are numerous such stories but most of them cannot be authenticated as well as this one.

Many Catholic Pentecostals contend that all true glossolalics speak in historical human languages. The languages, however, may not be recognizable because they are extinct. Other Pentecostals feel that glossolalia may be jibberish understood by God alone.

Most psychologists are not impressed by glossolalia. There are those who see the phenomenon as akin to schizophrenia and hysteria. Others find that it is not indicative of any kind of abnormality. A small minority maintain that glossolalics are sensitive people, capable of renouncing immediate satisfactions for long range achievements. In a sense, therefore, they are more "normal" than the average.²⁴ All seem to agree that the experience is explainable by psychological laws.²⁵

This last psychological view is greatly to be respected. Yet one wonders whether theologically it makes any difference if tongues can be scientifically explained. That tongues are explainable does not mean they do not have a divine origin, or that they do not constitute a source of grace for the possessor. Stigmata can be psychologically explained. But this does not detract from their genuine religious worth. We Roman Catholics distinguish ordinary happenings from miraculous occurrences, natural phenomena from supernatural. But these distinctions are valid only from a creaturely point of view. All things are "natural" to God. In Eastern Christianity the clear-cut distinction between natural and supernatural orders does not exist. The whole of the universe is seen as bathing in divine grace. All things are "supernatural," because all are oriented toward God. All things bespeak the glory of God.

Perhaps it is best not to attempt to pass judgment upon the phenomenon of glossolalia as regards its natural or supernatural

nature. When tongue speaking is real, it is a truly Christian action. All truly Christian actions, though human, have the Holy Spirit as their author. They are all *magnalia Dei*.

EVALUATING PENTECOSTALISM

No doubt there are Catholics today who cast aside glossolalia simply as nonsense. In fact, they might label the whole Catholic Pentecostal movement as nonsense. Those people would do well to contemplate the following words of St. Paul: "An unspiritual person is one who does not accept anything of the Spirit of God: he sees it as nonsense; it is beyond his understanding because it can only be understood by means of the Spirit" (1 Cor. 2:14).

They might likewise consider the rather positive tone of a report submitted to the Catholic hierarchy of this country by Bishop Alexander Zaleski, of Lansing, Michigan, concerning the Catholic Pentecostal movement. Bishop Zaleski headed an episcopal commission appointed to study Catholic Pentecostalism. The commission submitted its findings to the meeting of American bishops in Washington, D.C., November 10-14, 1969.

Perhaps our most prudent way to judge the validity of the claims of the Pentecostal movement is to observe the effects on those who participate in the prayer meetings. There are many indications that this participation leads to a better understanding of the role the Christian plays in the Church. Many have experienced progress in their spiritual life. They are attracted to the reading of the Scriptures and to a deeper understanding of their faith. They seem to grow in their attachment to certain established devotional patterns such as devotion to the Real Presence and the Rosary.

It is the conclusion of the Committee on Doctrine that the movement should at this point not be inhibited but allowed to develop.²⁶

There is great wisdom in the bishop's report. What better way to judge a movement, such as Catholic Pentecostalism, which claims to be of the Spirit, if not by its fruits? What is of the Spirit is Spirit.

A Pharisee by the name of Gamaliel once made a prophetic utterance before the Sanhedrin of Israel concerning the apostles and their message of faith: "Now I say to you. Keep away from

these men and let them alone. For if this plan or work is of men, it will be overthrown; but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting even against God" (Acts 5:39).

If the Catholic Pentecostal movement is of the Holy Spirit, it will increase and multiply. It is surely wonderful to think that God could have chosen this our age for a new experiential outpouring of his Spirit.

NOTES

- 1 Fabian Osowski, "Pentecost and Pentecostals: A Happening," *Review for Religious* 2 (1968), 1077-78.
- 2 This does not mean that isolated cases did not exist. A year ago I had the good fortune of meeting in Washington, D.C., a sixty-year-old blind clarinet player by the name of Caleb Joshua Rowe. After I had explained to him the nature of the Catholic Pentecostal movement, he confided to me that in his youth he had experienced the phenomenon of singing spontaneously in a language he did not know. He mentioned the incident to a priest who admitted the possibility of such an occurrence, but also encouraged him not to broadcast the incident.
- 3 William J. Whalen, "Catholic Pentecostals," *U.S. Catholic and Jubilee*, 35 (November 1970): 8.
- 4 Kevin and Dorothy Ranaghan, *Catholic Pentecostals* (New York: Paulist Press, 1969), pp. 155-56.
- 5 Edward O'Connor, "Pentecost and Catholicism," *Ecumenist*, 6 (July-August 1968): 163.
- 6 Ibid. These separated Christians might well be compared to Cornelius who, as recorded in Acts 10, received the fullness of the Spirit with the accompanying gift of tongues even before being baptized.
- 7 Kilian McDonnell, "The Spirit and Pentecostalism," in *God, Jesus, Spirit*, ed. Daniel Callahan (New York: Herder and Herder, 1969), pp. 290-308.
- 8 Whalen, op. cit., p. 8.
- 9 The "Statement of Faith" found in every issue of *The Pentecostal Evangel*, a weekly periodical representing the official voice of the Assemblies of God, attests to the centrality of the Holy Spirit in the lives of Pentecostals.
- 10 One thing that characterizes the Catholic Pentecostal movement is the competent theological guidance it has received from the very beginning. Cf. Kilian McDonnell, *Catholic Pentecostalism: Problems in Evaluation* (Pecos, New Mexico: Dove Publications, 1970), p. 23.
- 11 Catholic Pentecostals relate extraordinary happenings taking place in their lives which manifest the presence of God. David Wilkerson is a classical Pentecostal but his experiences typify in a supreme fashion the unusual occurrences I am referring to. Cf. David Wilkerson, *The Cross and the Switchblade* (New York: Pyramid Books, 1964), pp. 30-32; also pp. 111-113.
- 12 Jim Cavnar, *Prayer Meetings* (Pecos, New Mexico: Dove Publications, 1969), p. 21. Cavnar writes: "The prayer meeting should have a tone of rest, of resting in God, of peacefulness, not of pushiness or anxiety or tension."
- 13 "Roman Catholic Pentecostal meetings tend to be the height of propriety." McDonnell, *Catholic Pentecostalism*, p. 11.
- 14 I tend to agree with Christopher Rigby who writes that "some alternative name for the baptism of the Spirit is needed." See Christopher Rigby, "A Personal Report on Catholic Pentecostalism," *Ecumenist*, 7 (July-August 1969): 73-76.

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- 15 Stephen Clark recognizes in the baptism of the Spirit a kind of renewal of the sacrament of confirmation. The grace of confirmation which is the presence of the Holy Spirit is suddenly experienced in greater fullness. See Stephen B. Clark, *Confirmation and the Baptism of the Holy Spirit* (Pecos, New Mexico: Dove Publications, 1969), pp. 12-16.
- 16 Edward O'Connor, "Baptism of the Spirit: Emotional Therapy?" *Ave Maria*, 106 (19 August 1967): 11-14.
- 17 Edward O'Connor, *The Laying on of Hands* (Pecos, New Mexico, Dove Publications, 1969), pp. 3-10.
- 18 McDonnell, *Catholic Pentecostalism*, p. 9.
- 19 O'Connor, *Ecumenist* 6 (July-August 1968): 161. See also James F. Powers, "Catholic Pentecostals," *America*, 119 (20 July 1968): 43-44. He writes: "The Pentecostals seek those gifts of the Spirit whereby they might become more holy in Christ. They strive to deepen their lives of prayer and thus open their hearts more completely to the workings of Christ's Spirit. They also wish to become freer, more supple apostles, instruments of the power of love which is the Spirit of Jesus Christ" (p. 44).
- 20 Stephen B. Clark, *Spiritual Gifts* (Pecos, New Mexico: Dove Publications, 1969), pp. 9-23. The Council Fathers at Vatican II very much recognized the validity of charismatic gifts distributed among the faithful by the Holy Spirit. In the *Constitution on the Church* (no. 12) we read as follows: "It is not only through the sacraments and Church ministries that the same Holy Spirit sanctifies and leads the people of God and enriches it with virtues. Allotting his gifts 'to everyone according as he will' (1 Cor. 12:11), he distributes special graces among the faithful of every rank. . . . These charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation. . . ." (Walter Abbott, ed., *The Documents of Vatican II* [New York: America Press, 1966], p. 30). By way of comment let us mention that the gifts listed in 1 Corinthians are not meant to be exhaustive. St. Paul lists several others in Romans 12:4 ff. He mentions the charismatic gifts of ministry, exhortation, generosity, presiding, and mercy.
- 21 The interpretation was shorter than the original utterance, which seems strange. But apparently this is possible since it is the essential meaning of the communication that is sought, not a translation. See Kenneth Hagin, *The Gift of Prophecy* (Tulsa, Oklahoma: Private Publication), p. 18.
- 22 Actually it is considered less important than many of the other gifts. Christopher Rigby writes: "The most noted of the Pentecostal gifts is one of the least significant—namely, speaking in tongues." *Ecumenist*, 7 (July-August 1969): 76.
- 23 Clark, *Spiritual Gifts*, pp. 22-23.
- 24 See McDonnell, "The Spirit and Pentecostalism," in *God, Jesus, Spirit*, pp. 299-301. Also Osowski, *Review for Religious* 27, p. 1083.
- 25 Whalen, *U.S. Catholic and Jubilee* 35 (November 1970): 11. Whalen quotes Dr. E. Mansell Pattison, psychiatrist on the staff of the University of Washington School of Medicine. Dr. Pattison explains that "as a psychological phenomenon, glossolalia is easy to produce and readily understandable." Whalen also quotes George B. Cutten, a recognized authority on glossolalia, who states: "As far as I know there is no case of speaking in strange languages which has been strictly and scientifically investigated that cannot be explained by recognized psychological laws." It is interesting to note that glossolalia is common outside of Christianity. It existed in the ancient pagan world and can be found today in Africa. Cf. Rigby, *The Ecumenist* 7 (July-August 1969): 75.
- 26 McDonnell, *Catholic Pentecostalism*, p. 45.

